A SERMON CONCERNING Unity & Agreement.

PREACHED AT *CARFAX* CHVRCH in OXFORD, *August* 9. 1646.

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ROM. 12. 18.

If it be possible, as much as lyeth in you, live peaceably with all men.

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A

A SERMON CONCERNING UNITY and AGREEMENT.

1 Cor. 1. 10.

Now I beseech you, Brethren, by the Name of our Lord Iesus Christ, that ye all speak the same thing, and that there be no Divisions among you: but that ye be perfectly joyned together in the same minde, and in the same judgement.

THough Truth, from what mouth soever it be spoken, or in what shape or dresse soever it appeare, be but one and the same; and where tis rightly understood, carries this uniting, peacefull quality with it, that it makes all its followers of one consent, and mind too; yet I know not from what mist, or impotence, lodged in our nature, with whom Errors and Mistakes doe for the most part prevaile more then Arguments or Demonstrations; and with whom our owne mis-conceipts (conveyed into us from such whom we think too holy to deceive us, or too learned to deceive themselves) do for the most part stick so deeply, and take such root and impression in us, that tis not in the power of Truth it self

to remove them: This one, uniting, peacefull Bond of Minds, this Ray of our Soules, according to the ſeverall Teachers of it, and according to the ſeverall forms and ſhapes, into which they have caſt it, hath alwayes been lookt on as ſo many ſeverall Truths; And to the diſcredit, and diſadvantage of it, hath in all Ages been as ſeverally entertained and followed. Thus among the Heathen Philoſophers, we finde the number of Sects, to be much greater then the number of Sciences. Every new famous Teacher, who profeſſed ſeverity in his looks, and auſterity in his manners, had the power to draw a cloud of Diſciples after him, and to erect a new Truth with a new Schoole. And thus in the very Church of God it ſelfe, the Goſpel no ſooner began to be preached to the world, but it began to have its Sects and Schiſmes, and ſidings too. The Apoſtles taught but one Faith, one Baptiſme, one Chriſt, one plaine, open way of ſalvation to men; yet they were miſ-underſtood by ſome, as if they had preached many. Or as if the number of their ſeverall Doctrines, had equalled the number of their ſeverall perſons, and they had (every one where he went) ſcattered a ſeverall Goſpel.

To ſpeak yet more plainly to you, and neerer home to the Hiſtory of this Text; The *Corinthians* (to whom this Epiſtle was written) as if from every new Teacher that came thither, they had learned a new Religion, began at length to have as many Religions among them as they had heard Teachers. You might have diſtinguiſhed divers Churches in the ſame City, and have divided their Beleefs and Creeds by their Families and ſtreets. Where, by a fallacie and deceit of the eare, judging of the things taught, by their Affection to the Teacher, and not judging of the Teacher by the things

which he taught, every one choſe to himſelfe the name of his Miniſter to make a Side, and Faction by. One (as you read at the 12. verſe of this Chapter) ſaid, *I am of Paul*, another, *I am of Apollos*, a third, *I am of Cephas*, a fourth, *I am of Chriſt*: As if Chriſt had either been divided, or elſe were to ſtand with the reſt as the name of a diſtinct Religion. Or at leaſt, as if the Goſpel, which at firſt ſprung from him, like ſtreames broken off from their ſpring-head, were no longer to retaine the name of the Fountaine from whence it roſe, but were to weare the ſtyle of the ſeverall pipes and channels, by which it was conveyed abroad into the world.

This diverſity of names, and ſides, grew at firſt from their diverſity of opinions, and minds. When the unlearned wreſting the Scripture which they had heard preached to an Apoſtles ſenſe, would preſume to impoſe that ſenſe, which was, indeed, not an Apoſtles, on others. And thoſe others, equally as unlearned, thought it as reaſonable, ſo they could entitle it to another Apoſtle, to impoſe their interpretation of Scripture on the firſt.

This diverſity of minds, proceeded at length to diverſity of language and ſpeech. Congregation ſpoke cenſoriouſly of Congregation, as if none had been in the right but they onely who moſt vehemently could charge others with being in the wrong. Saint *Paul* was urged, and quoted againſt Saint *Peter*, and *Apollos* againſt both, and *Chriſt* againſt all three. Whoſe Sermons, like thoſe changeable figures which melancholy men frame to themſelves in the clouds, were made to weare the ſhape, and forme, which every mans zeale and fancie ſuggeſted to him.

Hence, in time, from difference and diſagreement in

minds and ſpeech, they grew to difference and diſagreement in ſociety and converſation too. Difference of opinion bred ſeparation of companies; and that which was at firſt but a neighbourly diſpute, by degrees took flame, and grew to be mortall hatred, diviſion and ſchiſme. Men of the next doore were no longer neighbours to one another. All the bonds of Charity became utterly broken. All chriſtian entercourſe, and familiarity, and commerce ceaſt between them. He was thought to be falſe, and to betray his ſide, who offered to ſhew himſelf affable or civill to one of another party.

In ſhort, the breach became ſo wide, that he was thought to be the only religious man who could moſt enlarge the rent & could bring moſt fuell to the preſent combuſtion which was thus unhappily kindled among them. To compoſe theſe Differences therefore, (Differences, not like thoſe of our miſerable, diſtracted times) and to make the Knot and Reconciliation as faſt and ſtrong, as the Diſagreement and Rent was large and wide, Saint *Paul* here in this Text, preſcribes a ſeverall Cure, for every particular and ſeverall breach. Firſt, to remove the diſcord which roſe among them, by calling themſelves by ſeverall names, and to baniſh the ill conſequences of all ſuch factious compellations, which for the moſt part are bitter Invectives, and ſharpe arrowes of detraction hurld at one another, he perſwades them to unity of language and ſpeech, and exhorts them to call themſelves all by the ſame name, in theſe words, *Now I beſeech you, Brethren, that yee all ſpeak the ſame things.* Next, to remove their want of meetings, and Communion together in the ſame place of Gods Worſhip, he perſwades them to unity of Aſſemblies, and Congregation, in theſe words, *Now*

I beſeech you, Brethren, that there be no Diviſions, That is, (as I ſhall, in the progreſſe of this Sermon, make it cleare to you from the Original) that there be no Separations, that is, (as our Engliſh word doth well expreſſe it) that there be no private ſequeſtred meetings, no ſuch things as Conventicles among you. Thirdly, to remove the Root, and ſpring of all theſe uncharitable ſtrifes, and diviſions, and ſeparations, he perſwades them to unity of Opinions and minds, in theſe words, *Now I beſeech you, Brethren, that you be perfectly joyned together in the ſame mind, and in the ſame judgement.* Laſtly, that he might with the greater ſucceſſe do this, and, like a skilfull reconciler, might win upon all ſides, he for awhile layes aſide the Authority of his Apoſtleſhip; and mingling Requeſt and Conjuration, with Exhortation and Advice, he acts the part of an Apoſtle, in the form of a Petitioner, in theſe words, *Now I beſeech you, Brethren, by the Name of our Lord Jeſus Chriſt, &c.* Upon theſe parts, the Apoſtles milde inſinuation, and addreſſe of himſelfe, and the ſeverall Degrees of unity and concord, in ſpeech, in aſſemblies, and in opinions, to which he here exhorts the Corinthians, I will build my future diſcourſe. In the ordering of which, I will begin with the Apoſtles ſubmiſſive inſinuation, or addreſſe of himſelfe, in theſe words, *Now I beſeech you, Brethren, by the Name of our Lord Jeſus Chriſt.*

For the clearer, and more uſefull handling of this part of the Text, Firſt, it will be neceſſary that I ſpeak ſomething to you of Saint *Pauls* perſon, the Preacher here in the Text, and of his calling to the Miniſtery; which well conſidered, will conduce very much to the removall of a certain dangerous Errour received of late into

1. *S. Pauls Qualification.*

into the mindes of too many unlearned, vulgar men among us: Which is, That Universities, and Books, and Studies, and Learning, are so far from being necessary preparations to make a Preacher of the Gospel, that any Lay-man, though perhaps brought up to a manuall Trade, or a vocation of Husbandry, or attendance upon Cattle, if he finde by himselfe that he is called by the Spirit of God, may put himselfe into Orders, and take the Ministery upon him. And thus enabled from above, without the forme of Ordination, or those other slow, tedious, lazie helps, of sitting twenty yeares in a Colledge to understand the Bible, may in the few minutes of a powerfull Inspiration spring up an Apostle, and go forth a Preacher of the Word of God.

To this perswasion they have been invited by two sorts of examples in the Scripture; one in the Old Testament, the other in the New. In the Old Testament, Doe you not reade, say they, that God called *Elisha* from the Plough to be a Prophet? And doth not *Amos* tell you in the 7. Chapter of his Prophesie, at the 14. verse, that he was a Herdman, and a gatherer of Sycamore fruit? Then for examples in the New Testament, pray what were the Apostles? were they great Scholars? or did Christ send to *Athens* for them? were they not Fishermen, men altogether unletter'd, men call'd from mending nets to preach the Gospel? If this were so, That God according to his good pleasure, without any consideration of study, or height of parts, chose simple, unlearned, unstudyed men to be Prophets, and Apostles, and Teachers, then why should any think he hath so confined, or entailed his Free Spirit, or vocation of men, upon great parts, and studyes, that he may not, if he please, call the like unstudyed, simple men,

from

from the Plough, or Fiſher-boat, or Stall, or Shop-board, to be Miniſters of his Goſpell, and Teachers of his People now?

My Brethren, you ſee I have not prevaricated, or diminiſht ought of the ſtrength of the Argument which is urged in favour of Lay-mens preaching. In anſwer to which, laying aſide all partiality to my ſelfe, and prejudice againſt them, I ſhall with the ſame ſpirit of meekneſſe, and Candour, with which Saint *Paul* here in this Text beſpoke his Corinthians, beſeech you, who heare me this day, to obſerve, and weigh, and conſider well this which I ſhall ſay for a Reply.

Firſt, Farre, farre be it from me, ſo to flatter the place of my Education, or ſo to biaſſe my beleefe, by any falſe overvaluing of humane Induſtry, or great parts, that I ſhould pinion, as it were, or put limits to the power of the Almighty; Or ſhould be ſo irreligiouſly bold, as to gain-ſay that piece of his Goſpell which compares his holy Spirit to the *Wind*, which *bloweth where it liſteth*. If they who thus pretend to a private Inſpiration doe meane, that what ever God did in the times heretofore, he is able to doe now, I ſhall eaſily grant it; And here in the preſence of you all, confeſſe my ſelfe to be of their opinion. Nor ſhall I make any doubt, or Scruple at all to ſay, that, if we looke upon what God is able to doe, by the ſame power by which he was able to raiſe up Children to *Abraham* out of Stones, or (to ſpeake yet more neerly to the Argument in hand) by the ſame power that he was able to make a Herd-man a Prophet, or a Fiſher-man an Apoſtle, he is able, in our times alſo, if he pleaſe, to make the meaneſt Tradeſman in one of the greateſt Luminaries of his Church. Since to an Omnipotent Agent, whoſe

gifts are meerly Arbitrary, and depend wholly upon the pleaſure of his owne Will, the greateſt Endowments of men, and the leaſt, are alike eaſie. But though he be able to doe this, and in the ancient times of the Scripture have imparted his Gifts without reſpect of Perſons, yet whether he now will, or whether in our times he doth ſtill thus extraordinarily raiſe up Teachers to himſelfe, is extremely to be doubted. For here with all the Chriſtian Gentleneſſe, and reaſon, which may poſſibly conduce to the clearing of this doubt, were I to argue this Controverſie with one of thoſe men who invade our function, and from gathering of Sycamore fruite ſtep up into the Pulpit, I would onely aske him this Queſtion; What Commiſſion he hath thus to uſurpe upon our office; Or who ſigned him his patent; Since the Apoſtle tells us in the fifth Chapter of the Epiſtle to the Hebrewes, at the fourth verſe (A place well worth your marking, my Brethren) That *no man taketh this honour of a Prieſt to himſelfe, But he who is called of God, as was Aaron?* I know his common Anſwer will be, that God hath called him to this Office by the ſecret Inſtinct, and Motion of his Holy Spirit. But, then, he muſt not take it ill, if I yet farther aske him, by what ſignes, or markes, or teſtimonies, or tokens, he can either may it reaſonably appeare to himſelfe, or others, that God hath dealt with him as he dealt with ſome of the Prophets, or Apoſtles, called him from his Trade by ſuch a motion of his Spirit? *Eliſha*, we know, made Iron ſwim, and knew mens cloſet Diſcourſes in a farre Country, which was a ſure and certaine ſigne that God had called him to be a Prophet. The Apoſtles alſo, we know, wrought many of Chriſts miracles, which was a moſt infallible ſigne that God had choſen them

to

to be Apoſtles. If any of theſe men, who derive their warrant from the ſame ſacred ſpring, can make Iron ſwim, or like *Eliſha*, remaining here in their owne Iſrael, can tell us what the King of Syria ſayes in his Bed-chamber; Or if like Saint *Peter* they can cure fevers and diſeaſes by their bare ſhadowes paſſing over them; Or if, like the reſt of the Apoſtles, having never before knowne Letters, they can of a ſuddaine ſpeak all Languages, the Controverſie is at an end; It would be a very great ſinne againſt the Spirit of God to deny, that he is in them of a Truth. But if all the proofe and ſigne they can give us that they have him, be only a ſtrong perſwaſion of themſelves; Nay, if by an infallible Illumination they could aſſure themſelves, that they have him, yet as many as have not the like infallible Illumination to aſſure them ſo too, will not be guilty of an unpardonable offence, if they ſuſpect they have him not. For here, I muſt once more repeate my former Queſtion, and aske by what effects, or ſignes of the ſpirit, men ſhall know them to be called? By what? will ſome man ſay, why? Doe you not heare them preach, expound Scripture, unfold Prophecies, interpret Parables, nay pluck the veile and cloud from the Booke of miſteryes it ſelfe, the very *Revelation?* Can any of you great Schollers, with all your ſtudy of Philoſophers, Fathers, Councells, School-men, Hiſtorians, Oratours, Poets, either hold your Congregations longer, or ſend them away more edified? And will you yet aske Queſtions? Or doubt of the certainty of their vocation? I muſt not diſſemble with you; If I could meet with an unlearned Handicraft-man who without ſtudy, can doe this to the ſame height, and Meaſure of Truth, as thoſe unjuſtly-cryed downe, learned, and well

well ſtudyed men doe, I ſhould begin to alter my opinion; And ſhould reckon him, as he deſerves, in the number of the inſpired. But alas, my Brethren, as I am not come hither to diſparage the gifts of the holy Ghoſt, in what perſons ſoever I finde them, or to perſwade that Scripture rightly expounded, is not one, and the ſame, from the mouth of a Prieſt, or an inſpired Lay-man; ſo this I muſt freely ſay to you, That as many of thoſe ſtrange Teachers as I have heard, have expounded Scripture indeed, and have ventured upon ſome of the hardeſt places of the Prophets. But, then, if all my ſtudies of the Bible, aſſiſted with all thoſe holy, uncorrupted, learned helps, which might enable me to underſtand it aright, have not deceived me, their expoſitions, and Sermons, how paſſionately delivered, or how long ſoever, are evident proofes to me that they have not the Spirit. If they had, they would never, certainly, expound Scripture ſo directly contrary to his meaning; Or make the writings of the Prophets, or Apoſtles, weare only that preſent ſhape, not which the holy Ghoſt hath imprinted and ſtampt upon them, but which tends to the diviſion of a Kingdome, and the confuſion of a Church; Nor would they, as they doe, what ever the Text be, preſſe that ſenſe from it, not which is genuine, and naturall, but which tends moſt to the deſtruction of a party, or the fomentation of a moſt unnaturall Civill-Warre. Saint *Paul* tells us in the fift Chapter of the Epiſtle to the Galatians, at the 22. and 23. verſes, that *the fruits*, or effects *of the Spirit, are Love, peace, long-ſuffering, gentleneſſe, meekneſſe, Temperance*. He uſeth to ſpeake to men in the voyce, and figure of a Dove: But to entitle him to all thoſe forbidden workes of the fleſh, of variance, hatred, ſedition, Hereſies,

reſies, Envyings, murthers, and the like, there reckoned up in the precedent verſes of that Chapter, is to make him ſpeak with the voyce of a Raven.

In ſhort, my Brethren, the holy Ghoſt is not the Author of ſuch Doctrines as break Gods Commandements in the Pulpit. Nor is it a long Prayer, or a zealous two-houres reviling of the foot-ſteps of the Lords Anointed, their lawfull Soveraigne, which can make their Sermons to be any other then ſo much Libell, or holy Detractation; Or which can make their Interpretations of the Word of God, how moderate ſoever in other caſes, if they be not agreeable to the ſcope, and mind, and intention of the holy Ghoſt, to be any other then ſo many zealous miſtakes, and ſo many illegitimate births, and creatures of their owne deluded fancies.

Next, in purſuit of this ſeaſonable Argument, give me leave, I pray, with all the plainneſſe I can, (for I well know where I am, and to what Auditory I ſpeak) to make it yet farther evident to you, that if I ſhould grant what theſe Αὐθήμερον οἱ Ἄγιοι, as S. *Baſil* calls them, theſe Saints of a dayes growth, challenge to themſelves, who thinke that all that is required to make a Miniſter of the Goſpell, is τὸ θέλειν, onely to be willing, and to ſtart up a Preacher. If, I ſay, it ſhould be granted them, that they have the inward calling of the Spirit, yet God is ſo much the God of order, that unleſſe they will enter themſelves into his ſervice, by undergoing thoſe Rites of Conſecration, and Impoſition of Hands, which God hath preſcribed in his Church, to ſtand for ever as the outward formes and ſignes of their vocation too, every act of the Miniſtery which they performe, is but a ſacrifice like theirs who offered ſtrange fire before the Lord, and miſerably periſht by their owne forbidden

Cenſors. Or if you will have me expreſſe the danger of it by a judgement as terrible. Thus to put their hand to the Arke, thus to ſupport it, if 't were ready to fall, is ſuch an unwarranted piece of officiouſneſſe, as will (certainly) unrepented, at ſome time or other, draw the puniſhment of *Uzzah* upon them, provoke the abuſed Almighty to break forth in a flame of fire upon them, and conſume them for their unneceſſary diligence. For here, all the Scripture examples which imbolden them to this worke, doe returne upon them, as ſo many inſtances and proofes of their incroachment on our office. For here let me once more aske them, How was *Eliſha* called to be a Prophet? meerly by the ſecret, unknowne whiſper and inſtinct of the holy Ghoſt? Truly, if he had, yet this would not make much for them; becauſe God never tyed himſelfe preciſely to thoſe outward formes in the choice of a Prophet, which hee then did, and ſtill doth in the choice of his Prieſts. Yet the calling of this Prophet was not without its viſible ſigne. *Goe*, ſayes God to *Elias*, in the 19. Chap. of the firſt book of *Kings*, at the 16. verſe, *Anoint Eliſha the ſonne of Shaphat to be Prophet in thy roome.* And whether the like Ceremonie of powring oyle on his head, were not alſo performed by ſome elder Prophet upon *Amos* as the younger, as tis not affirmed, ſo tis not denyed in Scripture, but left probable. In the Conſecration of the Prieſts of thoſe times, the caſe is much more evident. Read at your leiſure the 29. Chapter of *Exodus*; there you ſhall finde, that before God would receive them into that ſacred function, firſt, divers Sacrifices were to be offered for them; then they were to be brought to the doore of the Tabernacle of the Congregation, and there to be waſht; then the Prieſts Garments,

ments, the Coat, the Ephod, the Breſt-plate and Mitre were to be put upon them. Laſtly, followed the anointing oyle, which was poured upon their heads: And this was the Conſecration of the Prieſts of thoſe times.

The Ceremonies of Conſecration in the New Teſtament, were different, I confeſſe, from thoſe of the Old; but yet equivalent, and anſwerable to them in their kind. Theſe were, a publike meeting of the Church together; a preſentation there made of the perſon to be made a Prieſt; ſolemne prayers and ſupplications put up to God, to make him uſefull to his Church: and for a ſeale of all the reſt, the Impoſition of the Biſhops hands, aſſiſted by his Presbyters. Now, my brethren, apply this to the ſtrange Prieſts of our times, who with unwaſht feet thruſt themſelves into the Tabernacle; not a ſacrifice, not ſo much as a handfull of meale, or graine of Incenſe, or drop of oyle, ſpent towards their Conſecration; No ſolemne aſſembly, no preſentation of themſelves made to God, no impoſition of hands, not ſo much as a ſhort Prayer, or benediction, or God ſpeed you, uſed towards their ſetting forth into the Lords Vineyard, and you will finde that theſe are the theeves and robbers (pardon the hardnes of the language, I cannot make the Scripture ſpeak mildlyer then it doth) which our Saviour Chriſt ſpeaks of in the 10. Chapter of S. *Iohn*, at the firſt verſe, *Men who enter not in by the doore into the ſheepe-fold, but climbe up ſome other way*. In briefe, men, whoſe Sermons and Doctrines correſpond to their cõſecrations. By ſtealth they enter into the miniſtery, and by ſtealth they exerciſe it. And whereas the marke and Character, of all the true Miniſters of the Goſpell is to ſtand, *having their feet ſhod with* Epheſ. 5. 15.

with the preparation of the Gospel of peace, these men wander, and goe about, having their feet shod with the preparation of the Gospel of strife. Men, who never think themselves sufficiently Apostles, till all the world doe call them the sonnes of thunder too. Men who speake Fire, and throw Lightning among the people; and thinke they have then onely done the worke, and businesse of an Apostle, when they have cast the congregation which they leave behind them into a combustion and flame. I shall trouble your patience but with one Objection, which may possibly be made against what I have hitherto said; that is this: Here, some one of these moderne, selfe inspiring Teachers may say, Sir, you tell us of Ceremonies, and Consecrations, and I know not what, Imposition of hands; but either you have forgot your selfe, or wisely dissembled the vocation of the Apostles. Were not they without your formality of laying on of hands, without all this adoe of conveying Orders, and the holy Ghost by fingers, immediately called by Christ? What imposition of hands went to change S. *Peter* from a Fisherman into an Apostle? or what Bishops Ceremonies past to make Saint *Paul* (in whose person you have all this while preacht against us) of a persecutor of the Church to become a Doctor of the Gentiles? Doth not your owne *Tertullian* say, *Nonne & Laici Sacerdotes sumus*, That any Lay-man, if he please, may be a Priest?

To this I reply, first, As for the Apostles, tis true, indeed, we doe not reade that they were consecrated to their Ministery by such Rites and imposition of hands as were afterwards received and practiced in the Church. Yet something answerable to the imposition of hands went to their Consecration, before they were in-

inveſted with full Authority to preach the Goſpel to the world. For beſides their firſt vocation by Chriſt to be his Diſciples, from whom they learnt that Goſpel which they afterwards preacht, what ſayes the Scripture? *Tarry ye at Jeruſalem*, ſayes Chriſt to them, after Luk. 24. 49. his Reſurrection, *till I ſend the promiſe of my Father upon you, and ye be indued with power from above.* And, pray, what was that promiſe, and what was this power? Certainly, that which you read of in the ſecond Chapter of the *Acts*, where at the time prefixt by Chriſt, the holy Ghoſt deſcended on them. And how did he deſcend? in a ſtill, ſoft, ſecret, inviſible perſwaſion of the Fancy? Or in the ſilent whiſper of an unperceived Illumination? No ſuch matter, *Quod epiſcopus aliis, ſpiritus ſanctus Apoſtolis*, ſayes a learned man. The holy Ghoſt here ſupplyed the Office of a Biſhop: deſcended upon them in an audible ruſhing winde, which ſignified his election of them to the Eare; And ſate upon their heads in the ſhape of cloven Tongues of fire; which ſignified his election of them to the eye. *Hi ritus, hæc impoſitio*; Theſe were his ceremonies, this his Impoſition of hands, ſayes that Author. So that all the difference betweene the Admiſſion of the Apoſtles to the Miniſtery, and others, was onely this: In other Conſecrations the Biſhop onely granted the power to preach, but beſtows not the Gifts; Here the holy Ghoſt beſtowed both. He firſt by viſible, outward ſignes, teſtified to the world whom he had choſen, and to whom they were to hearken; And then furniſht them with Tongues, and Languages, and knowledge, and parts, fit to be the guides & great Inſtructers of the world. Let theſe men make it appeare to me that the holy Ghoſt hath thus deſcended upon them, thus furniſht them

with parts, and I will moſt willingly reſigne my place to them in the Pulpit.

Next, as for S. *Paul*, tis cleare by the ſtory of his Converſion, that he received not his Commiſſion to preach from that which Chriſt ſpoke to him immediately from Heaven. But what ſayes the place? After he was fal-
Acts 9 6. &c. len to the Earth blind, *Ariſe*, ſayes Chriſt to him, *and goe into the City, and there it ſhall be told thee what thou muſt doe.* When he came into the City, a certaine Diſciple named *Ananias*, pre-inſtructed by Chriſt in a viſion, was ſent to him, who putting his Hands on him,
9.17. ſayes the Text, ſaid to him, *Brother Saul, the Lord (even Jeſus that appeared to thee in the way) hath ſent me, that thou mightſt receive thy ſight, and be filled with the holy Ghoſt.* Till his Impoſition of hands, the holy Ghoſt was not beſtowed upon him. And when he was beſtowed upon him, yet he had not his full Commiſſion; He was but yet a Diſciple conſecrated by a Diſciple. To make him an out-right Apoſtle, a higher, ſecond, and more ſolemne conſecration paſt upon him. Which you may read in the 13. chapter of the Acts, where, ſaies the holy Ghoſt to the Prophets, and Teachers of the Church of Antioch, *ſeparate me Barnabas, and Saul, for the worke whereunto I have called them*; *ver.* 2. And how were they ſeparated, I pray? The third verſe tells you, *When the Prophets and Teachers*, there mentioned, *had faſted, and prayed, and layd their hands on them*, ſayes the Text, *they ſent them away*, till then they wanted power. To which paſſage of his vocation, or calling to the miniſtery, give me leave to adde this for his parts. That in a humane way of acquired Learning, he was the greateſt Scholler of his time; bred up at the feet of *Gamaliel*, a great Doctor of Law, ſpoke more Tongues, attained by his own In-

duſtry,

duſtry, then all the other Apoſtles, which had almoſt all Languages inſtilled into them by infuſion. In ſhort, he was verſt, and read, and ſtudyed, not only in the Scripture, but in the higheſt parts of ſecular learning; In the writings of *Menander*, *Epimenides*, and *Aratus*, Heathen Poets. Which is ſure ſign to us, that ſtudies, and learning, and parts acquired in Univerſities, are no hindrances, or Impediments, if not helps to the Miniſtery. Laſtly, as for that ſaying of *Tertullian*, that Lay-men may be Prieſts, he tells you, in the following words, in what caſe this is to be underſtood. *Ubi eccleſiaſtici ordinis non eſt conſeſſus*; Where the condition of the time, and place is ſuch, that Eccleſiaſticall orders cannot be had; If a Chriſtian Lay-man ſhould come into a pagan Iland, or into a Country of Heathen people, where there is no true Miniſter, Here *Tinguis, & offers, & ſacerdos es*, every man is a Prieſt, and may Baptize, and adminiſter the Sacrament, and preach as much of the Goſpell as he knowes. But where this neceſſity is not, to ſnatch the Sermon out of the mouth, or the Sacrament out of the hands, or the Child out of the armes of the true Miniſter, is certainly to be in the number of thoſe uncalled Teachers, of whom God complaines in the 23. Chapter of *Jeremy*, at the 21. verſe; where he ſayes, *I have not ſent theſe Prophets, yet they ran; I have not ſpoken to them, yet they prophecied.* And farther then this I will not purſue the firſt thing I propoſed to you; which was, by occaſion of Saint *Pauls* calling to be an Apoſtle, to remove an errour of late taken into the minds of ſome, that crafts-men may exerciſe the place and function of a Prieſt.

The next thing I ſhal obſerve to you, is, the holy Art and inſinuation which S. *Paul* here uſeth to win upon the

The artificiall Inſinuation of himſelfe.

minds of his disagreeing Corinthians. Though he professe, in the beginning of the next Chapter, that he came not to thē with that part of an Orator about him, which consists in the excellency of speech, or the entising words of mans wisedome (lest if he had done so, hee might perhaps, have gained much glory to himselfe, but then his Master must have been in danger to lose his, and so the Gospel have suffered from his Eloquence; And his Epistles might, perhaps, have past for a good piece of Rhetorick, but not for good Sermons) yet he every where carryed this other, equally prevailing part of a good Oratour with him, that, by complying with the affections of those to whom he wrote, he first transformed himself into their shapes, and became all things to all men, that he might the better transforme them into his, and make all men become like himselfe. Thus to the Jews he became as a Jew; and put himself a while with them under the Law, that by insensible degrees he might take their yoke from them, and might beget their liking, and entertainment of the Gospell. And thus to the Gentiles, who were without the Law, he became as a Gentile, without the Law too, that he might unite them to the Jews. If I may speak of him by his owne description of himselfe, (and certainly, in that description of himselfe he was inspired to speak Truth as well as in his other writings) as he was not chosen, like the rest of the Apostles, out of Fisher-men, or men unlearned, nor call'd to preach the Gospell from mending Nets; But as there was a concurrence of naturall, acquired, and infused abilities in him, which rendred him though not one of the twelve, yet of equall gifts, and endowments to them all. Lastly, as his taske, and patent to preach the Gospell was much

much larger then the reſt, as much larger, as the reſt of mankind was larger then the Nation of the Jews; So in the performance of his taske, he never fayled to expreſſe all this. Like the Beaſt, of which *Pliny* ſpeakes, which puts on the likeneſſe of every thing next it, and ſhowes like a flower before a flower, like a ſtreame before a ſtream, and like a flame before a flame; ſo 'twas a piece of this Apoſtles (Art ſhall I ſay? or) holy commiſſion, to be *all things to all men*. Strong with the ſtrong, and weake with the weake. To part with his Liberty to the ſcrupulous, and to uſe it with the indifferent. To eat all things with thoſe that did eat all things, and with thoſe that did not, to keepe himſelfe to hearbs. Will you heare him in all theſe particulars expreſſe himſelfe? Turne to the eight Chap. of this Epiſtle, and to the 19. verſe, where ſetting down the end, and aime which he propoſed to all his holy Arts, he ſayes, *Though I be free from all men*, that is, no way obliged to doe as I doe, but for my Maſters ſervice, *yet have I made my ſelfe a ſervant to all, that I might win the more*. Now if humility, and the caſting of himſelf below himſelf; if to beſeech, & entreat, & petition there, where he had ſufficient authority and commiſſion to enjoyn & command, be to wear the form of a ſervant; and if all diſcreet Behaviours, compliances, and applications, take their meaſure, and uſe, and praiſe, from the good end to which they are directed, & the good ſucceſſe which they are likely to procure, in all his Epiſtles I find not this Apoſtle more expediently making uſe of his Art in the form of a ſuppliant, then in this Text. For conſider theſe Corinthians, to whom he here applies himſelfe, divided, and broken into Factions; and theſe Factions ſeverally deriving themſelves, ſome from him, others from *Cephas*, others

from *Apollos*, (Names, in their Opinions, as holy, and great as his) and to have dealt imperiously with them, or to have used his Apostolicall power, and to have commanded them to agreement, had not beene to make peace, but to animate, and inflame that party which called themselves his side. It had been too, to call up opposition, and disdaine, in the others, who were not of that side. Who, citing *Apollos*, or Saint *Peter* against him, and thinking it to be some confession of their errour and weakneſſe, to yeeld first, or to goe over to them who said they were of *Paul*, it being as reasonable that they should come over to them who said they were of *Cephas*, or *Apollos*, might have askt the same question which the striving Israelite askt *Moses*, *Who made thee a Judge over us?* And might have seconded this question with another, and have askt him, How one interested, and ingaged, nay the head, (as they conceived) of a Faction, could be presumed to be an impartiall reconciler? The better, therefore, to establish a peace and concord among them, S. *Paul*, in this *Chap.* proceeds by 3. conducible waies of Reconciliation. At the 13. *ver.* he clears himself from all interest or engagement to a side; and equally blaming those who said they were of *Paul*, as those who said they were of *Cephas* or *Apollos*, he asks them how it came to passe, that they dealt with the Gospell of Christ, which was entire and seamlesse, like his Coate, as the Souldiers did with his other Garments, divided it by a kind of blinde Lottery among them, and every one take his share? *Is Christ divided?* Sayes he. *Was Paul crucified for you?* Or *were ye Baptized in the name of Paul?* If you were not, why doe you raise a sect, and Faction from him? Why doe you call your selves by way of marke and distinction, *Paulists?* And so turne the

the name of your Preacher and Apoſtle, into the name of a Schiſme and ſide?

Next, as he well knew that the readyeſt way to reconcile all ſides, was to manifeſt himſelfe to be of none; ſo he well knew too, that he that would knit, and re-unite diſagreeing minds, was not to deale roughly, or magiſterially with them, (for that were to loſe both; and to turne the enmity and hatred which they held between themſelves, upon the Reconciler, who ſtrived to make them friends) but was to quench ſuch diſcords with ſoft language, and to cure ſuch rents and wounds of the Church by pouring oyle into them. Though, therefore, being armed with the authority of Chriſt himſelfe, he might, with juſtice enough, have made Decrees and Ordinances to bind them to agreement, yet he rather chooſeth to reconcile them to one another with their owne conſents. In a mild, and humble addreſſe of himſelf, therefore, not entitling himſelf more to one ſide then another, he equally beſeecheth them all, that he might the more regardfully be liſtned to by all. And he beſeecheth them for things which little concerned himſelfe, but for their owne good. He petitions them that they would be ſaved, and ſpends intreaties that they would vouchſafe to goe to heaven. He requeſts them that they would not be worſe Chriſtians, that is, Schiſmatiques and Separatiſts, then they were Heathens, that is, unanimous Idolaters.

Laſtly, he begs of them that they would once more be a Church and City; that is, a place of communion, and ſociety, and Chriſtian converſation. And that hee might the more prevailingly obtaine this of them, he addreſſeth himſelfe to them in a ſtyle and compellation of the greateſt and gentleſt perſwaſion to peace that can be

be uſed, and calls them *Brethren*. A word, which to remove all opinion of Better or Worſe, or of Inferiour, or Superiour, (the uſuall grounds of diſcord) not onely ſignifies an equality between the Beſeecher and the beſeech'd, and the beſeech'd among themſelves; (For *Eſſe Fratres eſt relatio inter æquales*, ſayes the Lawyer as well as Logician; To be brethren, carryes a reference of equality to one another) but it implyes all the naturall and religious grounds for which men ought to maintaine League, and Agreement, and Peace with one another. For in calling them *Brethren*, he called them men of the ſame ſociable kind, equally deſcended from the ſame common originall and ſtock, and equally wearing in their nature, one and the ſame common image of God. And, therefore, for this they were not to diſagree, or quarrell with one another: Since likeneſſe of kind maintaines Agreement betweene ſavage beaſts, and Tigers. *Leonum feritas inter ſe non dimicat, ſerpentum morſus non petunt ſerpentes*; Who ever heard of a Lyon devoured by a Lyon? Or who ever heard of a ſerpent ſtung by a ſerpent? much leſſe ſhould men, then, bite, and devoure, and prey upon one another.

Again, in calling them Brethren, beſides the naturall affinity that was betweeñ them as men, he put them in minde of their ſpirituall alliance, as they were Chriſtians too. That is, men allyed to one another by one common Faith, one common Hope, one common Redemption, and therefore to meet in one common bond of Peace and Charity too. *Rixari, & ſe invicem convitiis laceſſere Infidelium eſt*; 'Tis for Infidels, and men not converted to the Faith, to provoke, or brawle, or quarrell with one another.

Thirdly, leſt all this ſweetneſſe of addreſſe and language

guage ſhou'd not prevaile, he joynes Conjuration to Petition, but veyles it in the ſtyle and forme of a Petition too, and beſeecheth them to unity by the name of his, and their Lord Jeſus Chriſt. A name, by which, as he had before diſpoſſeſt devils, cured ſickneſſes, and reſtored the dead to life againe, ſo he requeſts that he may diſpoſſeſſe opinions, cure diviſions, and reſtore agreement by it too. It being that name into which they were all baptized, and to which they had all paſt their promiſes and vows. Laſtly, a name by which they were all to be ſaved; and by which they, by whoſe names (to the blemiſh and diſparagement of this) they called themſelves, were, with them, equally to be called, that is, Chriſtians.

Here, then, 'twere much to be wiſht, that the Preachers of our times would deale with their diſagreeing flocks, as this Apoſtle dealt with his: That is, that they would imploy their holy, and religious arts and endeavours, by ſweetneſſe of language, and indifferencie of behaviour to all parties, to reconcile them. For ſince it may be truly ſaid of Preachers, what was once ſaid of Orators, that the people are the waters, and they the windes that move them; to be thus the winds to them, as to ſpeak, and move, and blow them into waves and billowes, which ſhall roll, and ſtrike, and daſh, and break themſelves againſt each other; Or to be thus the winds to them, as to rob them of their calme, and to trouble the peacefull courſe, and ſtreame of things well ſetled, and to raiſe a ſtorme and tempeſt there, where they ſhould compoſe and allay one, is not to act the part of an Apoſtle, or of a preacher of the Goſpell, but of an *Erynnis*, or Fury, who aſcending from Hell with a firebrand in her hand, and Snakes on her Head, ſcatters

Warres, and Strifes, and Hatreds, and Murthers, and Treaſons, and Betrayings of one another as ſhe paſſeth. Every hayre of her head hurld among the people becomes a ſedition, and ſerpent; and every ſhaking of her Torch, ſets Villages, and Townes, and Cities, and Kingdomes, and Empires in a Combuſtion.

Alas, my Brethen, how many ſuch furies, rather then Preachers, have for ſome yeares walkt among us? Men who ſpeaking to the people in a whirle-winde, and breathing nothing but pitcht-fields, and ſieges, and ſlaughters of their Brethren, do profeſſe no Sermon to be a Sermon, which rends not the Rocks and Mountains before it: forgetting that God rather dwells in ſtill, ſoft voyces. Tis true indeed, the holy Ghoſt once aſſumed the ſhape of cloven Tongues of fire: But that was not from thence to beget Incendiaries of the Church; Teachers whoſe Doctrine ſhould be cloven too; And which ſhould tend only to divide their Congregations.

If I ſhould ask you, From whence have ſprung our preſent diſtractions? Or who are they who keep the wounds of our divided Kingdome bleeding? Are they not certain tempeſtuous, uncharitably active men, who make it their work and buſineſſe to rob men of the greateſt temporall Bleſſing of the Scripture, and to preach every man out of the ſhade of his owne vine, and out of the fruit of his owne Figge-tree, and out of the water of his owne Ciſterne? Are they not men who will ſtone you for your Vineyard, and then urge Scripture for it? And will take away your field, your poſſeſſion, your dayly Bread from you, and then repay you with a piece of *Eſay*, or *Ezekiel*, or one of the Prophets, and call this melting, and reformation? Are they not men who

who doe only profeſſe to have the Art, not to heale, or cloſe, or reconcile, but to inflame, and kindle ſides? Men, who blow a Trumpet in the Pulpit, and there breathe nothing but thunder, and ruine, and deſolation, and deſtruction? Whoſe followers call themſelves *Brethren*, indeed, and boaſt much of their charity; But they call only ſuch as are of their owne confederacy Brethren: and make no other uſe of the word which was at firſt impoſed by Chriſt, to be the ſtyle, and marke of Agreement and peace, then to be the word and marke to know a faction by: and make no other uſe of their charity, which ſhould extend it ſelfe to all men, even to their very enemies, but only to keepe themſelves together in a Separation, and conſpiracy.

Laſtly, theſe are the men, who, when they ſhould ſtrive to quench the preſent flame with their teares, doe conjure as earneſtly by the name of Chriſt to diſcord and confuſion, as S. *Paul*, here in this Text, doth to order and agreement. Men who call it prophecy, and edification, and building up of the people, when they break, and divide them into Sects and factions. As zealouſly exhorting them to ſpeak diverſe things, as Saint *Paul* here exhorts them to ſpeak all the ſame. Which is the next thing to be conſiderd; And the firſt ſteppe towards the reconciliation, and peace, here petitioned for, which is unity and agreement in compellations and names, in theſe words, *Now I beſeech you Brethren, that yee all ſpeak the ſame thing.*

Whether the diſperſion of men, after the building of the Tower of *Babel*, over the face of the whole earth, were a puniſhment, or a bleſſing to man-kind, I ſhall not in this Auditory examine, or diſpute. Onely

thus much we learne from the Hiſtory of that place, that the occaſion of that diſperſion and ſeparation of men from one another, ſprung firſt from the confuſion which God threw among them; and that confuſion ſprung from their diverſity of ſpeech. For as ſpeech was at firſt beſtowed upon us by God, that wee might hold League, and Society, and friendſhip with one another: ſo you may reade in the 11. Chapter of *Geneſis*, that as long as all the world was of one language, and of one ſpeech, they lived unanimouſly together like men of one family and houſe. One heart, one ſoule ſeemed to move in them all. But when they once ceaſt to be *unius labii homines*, men of the ſame lip, and ſpeech, when as many languages were throwne among them, as they afterwards poſſeſt Countries, then ſociety, and co-habitation, and brotherhood ceaſt among them too. *They were ſcattered abroad upon the face of all the earth*, ſayes the Scripture. They who were before children of the ſame common Anceſtours, and derived themſelves from the ſame common parentage and ſtock, as if they had been borne in the adverſe Hemiſpheres of the world, or had taken their beginning from as many ſeverall Parents, as they afterwards found Iſlands, of one great Family and Kinred, became ſo many divided Nations.

As this diverſity of Tongues at firſt broke the world into the ſeverall crumbles and portions of men, who from that time to this have divided it among them; ſo there is not any one thing which hath ſo fatally divided Kingdomes, and States, and Churches againſt themſelves, ſometimes to an utter extirpation, many times to an eternall breach, and Irreconciliation, as diverſity of Language. I doe not meane when men ſpeak divers tongues

tongues of ſeverall dialects, and ſignifications, (as when they at the building of *Babel* ſpoke ſome of them Hebrew perhaps, ſome of them Greek) but my meaning is, that nothing more directly tends to the diviſion of a State, or Church, then for ſeverall companies of men to diſtinguiſh, and divide and ſeparate themſelves from one another, by certayne words and names of marke and difference, eſpecially if they be words of diſgrace, and ſcandall, and reproach, mutually impoſed, and ſtucke upon each other; Or words of faction, and combination, aſſumed and taken by themſelves. Then, if hatred of perſon, or difference of Religion do accompany ſuch words of diſtinction, that for the moſt part befalls them, which befell the men of the old world, they breake ſociety and Commnnion, and crumble aſunder; And of one people become ſo many divided Nations, and Churches to each other. This is an Engine which the devill, and wicked Polititians, have in all ages of the world made uſe of, to diſturb the peace, and trouble the happineſſe of Kingdomes, and Common-wealths. Making holy, vertuous words, and names, many times the partition wall of ſeparation; And the device, and incitement, not only to divide Kingdoms, but Corporations, and private familyes againſt themſelves. As long as the Jews called themſelves by one and the ſame common name of their Father *Jacob*, Iſraelites, they made but one State, one Common-wealth among them. But when once ten Tribes ingroſſed that name to themſelves, and the other two for diſtinction ſake called themſelves by the Tribe of *Judah*, the moſt united, happyeſt, neerlieſt allyed people in the world, a people of one bloud, as well as one Language, fell aſunder, and divided themſelves, like

Jacob, and *Esau*, into two hostile, irreconcileable, never more to be united Kingdomes. And this was the case of these disagreeing Corinthians, to whom Saint *Paul* directed this Text. As long as they called themselves, by one, and the same common name of Christians, they made but one City, one Church, one place of Concord. But when they once began to distinguish themselves by their severall Teachers: When some said, *We are of Paul*, others, *we are of Cephas*; A third sort, we are of a *Apollos*; And only a fourth sort, more Orthodox then the rest, *we are of Christ*; Then, then, indeed, as if Christ had been divided, or had been the Author of severall Religions, preacht among them by severall Apostles, they became broken, and rent, and torne asunder, into severall Churches, and Congregations. Where their usuall custome was, not only to oppose Sermon against Sermon, and Gospell against Gospell, and Teacher against Teacher, but every one in the defence of their own Teacher, and his Gospel, thought it part of their Religion to extoll, and quote, and urge the purity, and infallibility of the one, to the depression, and disgrace, and contempt of the other: Till at length it came to passe, (as I told you before) that that which begun in Religion, proceeded to bad manners, and ill behaviour. Markes and words of distinction, and difference, grew to bitter invectives, and mutuall reproaches of one another. They who were the followers of Saint *Pauls* Doctrine, called those who followed *Apollos*, by way of marke, and infamy, *Apollonists*. And they who were the followers of *Apollos*, by way of retaliation, and brand, called the followers of Saint *Paul*, *Paulists*, though Saint *Paul* and *Apollos* preacht both the same Doctrine. Hard censures flew

ſlew between them in as hard language; who ever was not of a party, nor enrolled of a ſide, was thought to be without the pale of the Church. The gates of Heaven were ſhut againſt him; and nothing but reprobation, and the lot of the damned, and hell fire, were allowed to be his portion.

Here then, my Brethren, let me make my appeal to every one of you who hear me this day, hath not this been our very caſe? I muſt with ſorrow of heart confeſſe to you, that as often as I have for ſome yeares, made to my ſelfe a contemplative ſurvey of this unhappy Kingdome, I have beene able to diſcover no cauſe ſo pernicious for the many alienations of minde, or the many ſeparations of Congregation from Congregation, heightned at length into the tragedy of an over-ſpreading Civill Warre, as certaine vaine, ridiculous, empty words, and names of diſtinction among us; which have ſprung from ſome mens ſtricter, or looſer carriage of themſelves in their profeſſion of the ſame Religion. They of the more free, and open carriage, and behaviour, who call a ſevere regularity, and ſtrictneſſe of life, preciſeneſſe, and an abridgement of Chriſtian liberty, have called thoſe of a more reſerved, and lockt up, and demure converſation, Puritans, and Round-heads, and I know not what other names of contumely, and reproach. And they of the more ſtrict behaviour, have equally as faulty, called thoſe of a freer, and leſſe compoſed converſation, Libertines, and Papiſts; The uſuall words of infamy made to ſignifie a Cavallier. Theſe two words, my Brethren, have almoſt deſtroyd a flouriſhing Kingdome betweene them.

To this, I cannot but adde one moſt pernicious cauſe of

of our preſent diviſions more, which people have derived to themſelves from making themſelves followers too much of ſeverall Teachers; and affecting too much to be called after their names: whileſt one ſayes, *I am of Paul*, another, *I am of Cephas*, a third, *I am of Apollos*, only a few neutrall men, *We are of Chriſt*. Nay, if we needs muſt go ſeverall wayes, I could wiſh we had ſuch ſacred names, as Saint *Paul*, or Saint *Peter*, or *Apollos* to divide us. I know not whether it wilbe ſeaſonable for me to ſpeake it in this Aſſembly: But we for ſome late yeares have choſen to our ſelves names more moderne, and fallible to divide our ſelves by; whileſt ſome have ſaid, *We are of Calvin*, others, *We are of Arminius*, others, *We are of Socinus*. Theſe, to the blemiſh, and reproach of Chriſtian Religion, have beene made names of ſtrife, and faction. Yet they have beene great and learned names; Though ſome of them I muſt confeſſe, have been lyable to humane Errours. But if you conſider the many rents, and ſeparations into which the ordinary ſort of people have for ſome yeares divided themſelves, either you will finde no names at all for them, or names ſo unlearned, ſo obſcure, ſo altogether mechanicke, and inconſiderable, that 'twill be your wonder how ſuch vulgar, rude, untaught Teachers ſhould draw Diſciples after them. 'Twould poſe me very much to tell you by any Monument of learing, or piety, which he hath left behind him to be knowne by, who was the Father, or firſt bringer up of the ſect of the Browniſts; or who was the firſt Author of the ſect of the Anabaptiſts. I know there were Anabaptiſts in diverſe of the Fathers times; and know too, that the parent of that ſect then, though he were an Hereticke, yet he was a Scholler. But as for the Au-

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thor of the ſect of the Anabaptiſts of our times, I cannot well ſay what he was. One who hath written the Hiſtory of their wilde proceedings at *Munſter*, (where they begun with the reformation of the Church of Jeſus Chriſt, and proceeded at length to three wives a piece) ſayes, he was a Dutch Botcher; one who repayrd old Garments under a ſtall at *Leyden* in the Low-Countryes; Another ſayes he was a Germane Cobler; A third, that he was a Weſtphalia Needle-maker; But another controlls that, and ſayes he was a Weſtphalia Baker. But what ever he were, have not we in our times ſeene Patriarchs, and Prophets, as vulgar and mechanicke, as unlearned and baſe as he? Men who have invaded the Pulpit, I will not ſay, from mending old breeches, or cobling old ſhoes, (pardon the homelineſſe of the expreſſion, I beſeech you, tis but the Hiſtorians Latine tranſlated into my Engliſh) but from Trades ſo meane, ſo diſingenuous, ſo illiberall, that I ſhould defile your Eares, and the Pulpit to deſcribe them: And yet, have not theſe moderne ſhades of *Muntzer*, *John of Leyden*, *Rotman*, *Knippenburge*, *Knipperdolling*, *Melchior*, *Hoffman*, the great Enthuſiaſts, and diſturbers of *Germany*, to the Aſtoniſhment of all judging men, drawne Diſciples after them, I wiſh I could only ſay, as meane, and baſe, and vulgar as themſelves? Certainly, my Brethren, conſider the parallel well between the inſpired Troublers of our Kingdome, and thoſe, who by their wilde Doctrines did ſet *Weſtphalia*, *Saxony*, *Munſter*, and all the nobleſt parts of the Germane Empire in a flame, and you will finde, that in this ſad Eclipſe of Monarchy among us, there wants only a *Sarcinator*, or Botcher, to aſſume to himſelfe the Crowne, and to be called by a *Sanedrim* or privy Coun-

cel of the like Trades, *Rex justitiæ, & novæ Jerusalem Imperator*, King of Righteousnesse, and Emperour of the new Jerusalem, to make our case the very same with theirs.

Againe, in this diversity of Guides and Pastors, (Pastors scarce fit to be Overseers of unreasonable Flocks) doe we not also heare as great a diversity of language spoken? The Lay-Preacher accuseth the University man with want of the Spirit; and we of the University doe back againe account such Lay-men mad. Nay among us Scholars, they who pretend to *Calvins* doctrine, doe banish all those out of the state of salvation, who deny absolute Predestination; Or hold not, that from all eternity, without any respect to their works or actions, whether they be good or bad, God hath past this sad irreversible sentence and decree, That some shall necessarily be saved, others shall as necessarily be damned. They who think this a piece of Stoicisme, or a doctrine brought into the world to drive people to despaire, doe equally banish those from the state of salvation, who thus uncharitably banish others. But what speak I to you of this Congregation of such high, scholarly dissentions? of discourse to you of disputes and controversies, not in the power of Scripture, Synods, or Generall Councels to decide? That which hath more troubled the peace of our distracted Kingdome, hath been a strife of words about things as small as Cummin, or Anice: And about that part of the Kingdome of heaven which lyes not wrapt up in an unsearchable Decree, or an eternall sentence of Gods concealed Will, but in a graine of mustard-seed: A little, sleight, indifferent Ceremony, or piece of Church-Discipline. One hath call'd it Idolatry to make an obeysance in the Church;

Chureh; another hath call'd it a piece of Gods outward worſhip to doe ſo. One hath ſtyled the Croſſe in Baptiſme a ſigne of Superſtition; another hath ſtyled it the marke, and badge, and embleme of his Chriſtianity and profeſſion. One calls all Pictures in Church-windows, Idols; another looks on them as ſo much holy ſtory, brought into Imagery and Colours. The very garments we weare have not eſcaped contradiction. One calls the Surplice a Romiſh veſture; another calls it a white robe of Innocence, and Decencie. Nay our very Prayers and Devotions have not been free from quarrels. Whilſt ſome have called the Lords Prayer, A perfect forme, enjoyned by Chriſt to be ſaid as 'tis; others moſt irreverently have called it a Taylors Meaſure, fit onely to cut out other Petitions by.

In this miſerable diverſity of ſides, then, where Countrymen, and men of the ſame ſpeech, doe ſo ordinarily ſpeak divers languages, what way is there left to beget a peace and union among us?

Truly, my brethren, I know none ſo fit as that which Saint *Paul* here preſcribes in this Text; a way, which if it were well practiced, or if men would either have more charity, or leſſe gall in them, would in time beget an union and agreement between all Churches; that is, ἵνα τὸ αὐτὸ λέγωμεν πάντες, *that we all ſpeak the ſame thing.* That is, firſt, that we lay aſide all thoſe odious, hatefull names and words of reproach, which ſerve onely to provoke and engender ſtrifes, and to beget a diſlike of one mans converſation with another; that the honeſt, ſtrict, regular, heedfull, conſcientious man, be no longer called a Puritane, nor his wife a holy Siſter; Nor the free, ſociable, affable, open, harmleſly unſcrupulous

man, be any longer called a Papiſt, or Atheiſt, or by way of reproach, a Cavallier. I ſpeak not now of the adulterous, ſwearing, riotous, lying, drinking, covetous man; theſe are ſuch, that one of the wayes to reforme them, is to call them by their right names.

Next, that we no longer as our intereſts, or affections, or prejudices, or education, or cuſtomes ſway us, pin our Beleefe or Faith upon any one particular Guide or Teacher, ſo irremovably, as without compariſon or examination to reject and deſpiſe all others. I am of opinion we ſhould quickly make one Church againe, if thoſe new-borne names and words of *Independent* and *Presbyter* did not divide us. And I am alſo perſwaded, that our ſeverall Diſciplines and Doctrines have not kept the Church of *Rome* at a greater diſtance with us, then the ſtyle and compellation of *Proteſtant* and *Papiſt*.

Thirdly, that we Scholars, in thoſe high myſterious points which have equall argument and proofe on both ſides, and which both ſides (for ought I know) may hold, yet meet in heaven, doe factiouſly or peremptorily betake our ſelves to neither; But either lay them aſide, as things of meere contemplation, not of practiſe or uſe; or elſe ſpeak of them to the people, onely in that generall ſenſe wherein all ſides agree, and as that generall ſenſe is laid downe to us in the Scripture.

Laſtly, that in matters of Ceremony and Forme, things either altogether indifferent, or at moſt neither enjoyned, nor forbidden in the Scripture, that our carriage and words be alwayes as indifferent: That we call not that ſcandalous which is decent, or that decent which is ſcandalous: That we preſſe not things as neceſſary, which are meerly ornamentall, nor impoſe ornaments

naments as things of neceſſity. That where no well-eſtabliſht Law is broken by it, both in Action and Language, where ever we come, we conforme our ſelves to the harmeleſſe (though to us unuſuall) cuſtome of the place: Herein imitating that ſure example of S. *Paul*, by being *ſtrong with the ſtrong*, and *weak with the weak*, as neere as we can, to *become all things to all men*. In things meerly Ceremoniall, to part with our Chriſtian liberty, and peaceably to yeeld to thoſe, who, being otherwiſe perſwaded, will contentiouſly refuſe to part with theirs. And where our ſalvation, or the ſalvation of our neighbour is not concerned, charitably to comply, and ſort with their infirmities; neither croſſing them by our practice, though perhaps the better, nor perplexing them with our diſputes, though perhaps the more rationall: But if it be poſſible, as much as lies in us, not only to have peace with all men in words and ſpeech, but in ſociety, and converſation, and Church-Aſſemblies too: Which is the next degree of Unity here petitioned for, that is, an Unity of meeting together in the ſame Houſe of God, ſet downe in theſe words, *I beſeech you, Brethren, that there be no diviſions among you.*

4. *Unity of Aſſemblies.*

That I may the clearelier proceed in the interpretation of this part of the Text, I ſhall deſire you to obſerve, that the word which we here in Engliſh doe tranſlate *Diviſions*, is in the Originall Greeke (by which we are to order our expoſition) σχίσματα, A word which ſignifies not every kinde of rent, or diviſion, or diſagreement among men; but ſuch a diviſion only as is accompanyed with a perverſe, unreaſonable deniall of ſociety and Communion together in the ſame Church. A diviſion which carryes with it an obſtinate ſeparation

upon unneceſſary grounds. Which unneceſſary ſeparation upon weake, ſlight grounds, is that which Saint *Paul*, here in this Text, by way of difference and diſtinction from lighter Rents, call's σχίσματα, Schiſmes. A ſinne, my Brethren, of which if I ſhould diſcourſe to you at large, and ſhould ſhow you the hainouſneſſe of it, by its dangerous effects; I might tell you that tis not only a ſin againſt the ſociable nature of men, who are borne for Communion and Commerce, and the mutuall helpe of one another; but tis a ſinne directly againſt that unity and peace, which Chriſt, as his laſt Legacy, bequeath'd to his Church. A ſinne, which, (beſides the uncharitable opinion which accompanyes it, which is, that they who are ſeparated from, muſt therefore be ſeparated from, becauſe they are wicked, deplorably wicked men, men reprobated, and utterly loſt in the wayes of Errour, and with whom all communion is deſtructive to our Salvation) doth not alwaies confine it ſelfe within the retired, ſequeſtred limits of a bare ſeparation. But that which at firſt began from a ſcruple, hath many times proceeded to a Tragedy and maſſacre. They who at firſt cauſeleſly ſeparated themſelves from their Brethren, becauſe they were wicked, have many times, as their ſtrength and numbers have encouraged them, and as the time hath favourd their Reformation (as they have called it) proceeded from the rectifying of mens Errours, to the leſſening of their fortunes. And they only have at length been called the wicked, who have beene rich, and have had Eſtates to loſe.

That only which I ſhall further ſay to you of it, is this. Separation is a ſinne which hath alwayes veyld it ſelfe in the diſguiſe of ſanctity. Thus *Montanus*, and his

his followers, broke off Communion with the whole Christian Church then in the world, because, forsooth, 'twas reveald to them by Divine illumination, that the holy Ghost was no where to be found but in their Conventicle. An Heresie, which beginning in Schisme, proceeded at length to this monstrous conceit among them, That onely the house of *Montanus* was the true Church, and that *Montanus* himselfe was the holy Ghost. Thus also the *Donatists* (an over-scrupulous sect of men) divided themselves from the then Catholique Church, because 'twas not pure enough for such sanctified Communicants; nor complyed with the inspired doctrines of the Father of that Sect. And this, it seemes, was the fault of these *Corinthians* here in this Text; who having entitled themselves to severall Teachers, proceeded by degrees to divide themselves into severall Churches and Congregations: Every one of which challenging to themselves the true and right Religion, and charging the others with the name of the false, thought at length that no way was left to keepe themselves pure and unspotted, but by breaking off all Religious, nay Civill Commerce and Communion with each other. Hence, for feare of infection, 'twas held a Crime for any but the Righteous, to assemble, or converse with any but the Righteous; or for any to meet together at a spiritual Exercise, but such who first agreed in the same purity of Opinions.

Here, then, I may once more take the liberty to parallel one people with another; is not this our very case? Hath it not been the practice of many, many yeares, for those who call themselves the godly, the righteous, the children of the most High, to breake off society, and Communion, nay almost neighbourly civility, with those

thoſe whom they call the wicked? As there were among the Jewes certaine uncleane places, and things, and perſons, which whoſoever toucht were for that time uncleane too; ſo, hath not the like opinion paſt among us, that there have beene certaine unholy, unſanctified places, and perſons, which make thoſe who touch, or approach neere them unholy too? Have not ſome Pulpits beene thought unſanctified, becauſe, forſooth, the Preacher hath beene ungifted? And wherein, I pray, hath his ungiftednesſe appeared? Becauſe he hath not expreſt himſelfe in that light, fluent, running, paſſionate, zealous ſtyle, which ſhould make him for that time ſeeme religiouſly diſtracted, or beſide himſelfe? Or becauſe his prayer, or Sermon hath beene premeditated, and hath not flowne from him in ſuch an *Ex-tempore* looſe careere of devout emptineſſes and nothings, as ſerve onely to entertaine the people, as Bubbles doe children, with a thin, unſolid, brittle, painted blaſt of wind and ayre? Or becauſe, perhaps, the ſands of his Glaſſe have not fleeted for two tedious houres together with nothing but the bold, inſolent defamation and reviling of his Prince?

Again, have there not been ſome who have thought our Temples unholy, becauſe the Common-Prayer Booke hath been read there? And have renounced the Congregation, where part of the Service hath beene tuned through an Organ? Hath not a dumbe Picture in the Window driven ſome from the Church? And, in exchange of Oratories, have not ſome in the heat and zeale of their Separation, turn'd their Parlours, Chambers, Dining-roomes, into Temples, and Houſes of Prayer? Nay, hath not Chriſt been worſhipt in places yet more vile and meane? In places, which have

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reduced him the ſecond time to a Stable? If I ſhould aske the people of both Sexes, who are thus given to Separation, and with whom a Repetition in a Chamber edifies more then a learned Sermon in the Church, upon what Religious grounds, or motives, either taken from the Word of God, (which is ſo much in their mouthes) or from Reaſon, (which is ſo little in their practice) they thus affect to ſingle and divide themſelves from others? I beleeve it would poſe them very much, to give a ſatisfying Anſwer. Is it becauſe the perſons from whom they thus ſeparate themſelves, are irreligious, wicked men? Men who are Chriſtians only in forme, and whoſe converſation carryes nothing but evill example and pollution with it? If I ſhould grant this to be true, and ſhould allow them to be outright what they call themſelves, The Elect, and Godly, and Holy ones of the earth; and other men to be outright what they call them, The Reprobate, the wicked, the ungodly, and profane, yet is not this warrant enough to divide or ſeparate themſelves from them. Nor are they competent Judges of this, but God onely, who by the mouth of his Sonne, hath told us in the Parable, that the wheat and corne is not to be ſeparated from the chaffe and tares when we liſt, but that both are to grow together till the great harveſt of the world. Till then tis a piece of the building of it, that there be a commixture of good and bad.

Beſides, let me put this Chriſtian *Dilemma* to them: Either the perſons from whom they divide themſelves are holy, or unholy: If they be holy, they are not to ſeparate themſelves from them, becauſe they are like themſelves; If they be unholy, they are in charity to converſe with them, that they may reforme and make

them better. Did not our Saviour Christ (and certainly his example is too great to be refused) usually converse with Publicans and sinners? Did he forsake the Table, because a Pharisee made the Feast? Or did he refuse a perfume, because a harlot poured it on his head? Or did he refuse to goe up into the Temple, because buyers and sellers were there, men who had turned it into a den of theeves? Certainly, my Brethren, we may, like Christ, keep company with Harlots, and Hypocrites, and Publicans, and sinners, and yet retaine our innocence. Tis a weak excuse to say, I will never consort my selfe with a swearer, lest I learne to blaspheme: Or, I will utterly renounce all familiarity and acquaintance with such and such an Adulterer, or with such and such a Drunkard, lest I learne to commit Fornication from the one, or Intemperance from the other. In all such Conversations, we are to imitate the Sunne, who shines into the foulest puddles, and yet returnes from thence with a pure untainted Ray. If mens vices then, and corruptions, be not a sufficient cause to warrant a Separation, what else can be? Is it the place of meeting, or Church, or the things done there, which hath made them shun our ordinary Congregations? Yes, say some, we have held it very unlawfull (as we conceive) to assemble in such a place, where we have seene Altars, and Windows worshipt, superstitious garments worne, and have heard the more superstitious Common-Prayer book read, that great bolster to slothfull Ministers, and twin brother to the Masse, and Lyturgie of *Rome*.

Were this Charge true, (a very heavy one, I confesse) had there been any among us so unreasonably stupid as to spend their devotion on a pane of glasse,

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or pay worſhip to the dumb, ſenſleſſe creature of the Painter, or adore the Communion Table, the wooden iſſue of the Axe and Carpenter, (as I think there were none) Had there, I ſay, been very Idolaters among us, yet unleſſe they would have compelled them to be Idolaters too, I (after all the impartiall Objections which my weak underſtanding can frame) can ſee no reaſon why they ſhould not communicate with them in other things wherein they were no Idolaters. I am ſure, if Saint *Paul* had not kept company with Idolaters, wee to this day (for ought I know) had remained Infidels.

My brethren, deceive not your ſelves with a fallacie, which every child is able to diſcover. If ſuch ſuperſtitions had been publiquely practiced among us, tis not neceſſary that every one that is a ſpectator to another mans ſinne, ſhould preſently be an offender. Nor are all offences ſo like the Peſtilence, that he that comes within the breath, and ayre of them, muſt needs depart infected. Thou ſeeſt one, out of a blind zeale, pay reverence to a picture; he hath the more to anſwer for. But why doſt thou, out of a zeale altogether as blind, think thy ſelfe ſo intereſted in his errour, as to think thy ſelfe a partaker of his fault, unleſſe thou excommunicate thy ſelfe from his converſation?

Againe, tell me, thou who calleſt Separation, Security; what ſeeſt thou in a Surplice, or heareſt in the Common-Prayer booke, which ſhould make thee forbeare the Congregation where theſe are retained? Is it the web, or matter, or colour, or faſhion of the garment, or is it the frame, or forme, or indevotion of the Book which offends thee? Or art thou troubled, becauſe they have both been borrowed from the

Church of *Rome?* That indeed is the great argument of exception; which under the ſtyle of Popery, hath almoſt turn'd Religion it ſelfe out of the Church. But, then, tis ſo weak, ſo accidentall, ſo vulgar an Argument, an Argument ſo fit for none to urge but ſilly women, with whom the firſt impreſſion of things alwayes takes ſtronglyeſt, that I muſt ſay in reply to it, That by the ſame reaſon, that thou poore, tender conſcienc'd man, (who art not yet paſt milke, or the food of infants in the Church) makeſt ſuch an innocent, decent veſture, as Surplices, unlawfull, becauſe Papiſts weare them, thou mayſt make eating and drinking unlawfull, becauſe Papiſts dine and ſup. The ſubject is not high, or noble enough to deſerve a more ſerious confutation. That, therefore, which I ſhall ſay by way of Repetition, is onely this: If to weare, or doe, what ever Papiſts weare, or doe, be unlawfull, as 'twill preſently concerne us all to throw off our garments, and turne *Adamites*, ſo 'twill very neerly concerne us too, to lay aſide our Tables, and betake our ſelves to faſting, as the ready way to famine. Then to reject the Common Prayer booke, becauſe ſome of the Prayers in it reſemble the Prayers in the Romiſh Lyturgie, is as unreaſonable, as if thou ſhouldſt make piety and devotion in generall, unlawful, becauſe Papiſts ſay their prayers. And ſo, in oppoſition to what ever they doe, ſhouldſt think thou art to turne Atheiſt, becauſe moſt in that Church doe confeſſe there is a God.

The time will not give me leave to ſay much in the defence of that excellent Book; Or, if I ſhould, tis not any thing, I preſume, which can fall from my imperfect mouth, which will be able to recover the uſe of it back again into this Church. Yet thus much, out of the juſt

juſt ſenſe, and apprehenſion which I have of the wiſedome, as well as piety, and devotion of it, I ſhall adventure to ſay, That I cannot thinke, that ever any Chriſtian Church, ſince the time that that name firſt came into the world, had a publique forme of Gods Worſhip, more Primitively pure, more Religiouſly grave, and more agreeable in all points to the Scripture, then that is.

To which I ſhall onely adde this one praiſe of it more, that there is not any Ancient, Claſſically condemned Hereſie, to be found in the Records of Councells, Church-Hiſtories, or the Confutations of Fathers, which is not by ſome clauſe or other in that moſt Orthodox Book excluded.

Here, then, if there be any in this Aſſembly of that ill-perſwaded mind, that he would not at this preſent make one of the Congregation, if the Common-prayers were read, let me once more ask him, what that great Antipathie between him, and that admirable Book is, which ſhouldmake thē quarrel one another out of the Church? Is it becauſe it preſcribes a Ring in marriage, or a Croſſe in Baptiſme? over-ſcrupulous man! who would'ſt rather chooſe to make a rent, and ſchiſme, and diviſion in the Church, then be ſpectatour to things ſo harmleſſe, and indifferent. But thy weak Conſcience is wounded. Weake, indeed, when a piece of marriage Gold, or a little water ſprinkled in the ſigne, and figure of a croſſe, the Type, and Emblem of thy Chriſtianity, ſhall drive thee from the Church. I muſt confeſſe to you freely, if ſuch things, as the veneration of images, or adorations of Altars, or ſacrifices for the dead, or the worſhipping of thē Hoſte, or the Maſſe-booke, with all the unſignificant *Ave Maryes*, and ſuperſtitious prayers,

which uſe to travell round the Circle of a numerous ſet of Beads, had beene eſtabliſht among us by publique Authority; And had beene enforced upon the practice, and Conſciences of men, and no Liberty of perſon, or freedome of Eſtates allowd them, unleſſe they would conform to the preſent Golden Calfe of ſuperſtition ſet up before them, a ſeparation had not only been allowable, but neceſſary. We ſhould have offended God very much to be partakers of ſuch droſſe. And our beſt Anſwer would have been the Anſwer of the Three Children, when the King would have had them fall downe to the huge Image, and *Coloſſus* which he had
Dan. 3. 16. ſet up, *O King, we are not carefull to obſerve thee in this matter*. But where no ſuch things were enjoyned, where every one was left to the full uſe and exerciſe of his Chriſtian liberty, where nothing was blameable among us, but the ridiculous, over-acted poſtures and geſtures of ſome few buſie, fantaſticall men, whoſe Popery lay in making diſcreet men laugh, to ſee them ſo artificially devout, and ſo affectedly ceremonious, to divide, and ſeparate, or to give us over for a loſt Church, becauſe the Pſalmes of *David*, after his owne Muſicall way, uſed to be ſung to an Organ; As innocently, certainly, as if they had been tuned through his owne loud Cymball, or had more ſoftly been ſung, and vowell'd to his Harpe: Or to renounce our ſolemne Aſſemblies, for ſuch ſleight, indifferent things, as a piece of holy ſtory in a glaſſe window, or becauſe the Miniſter wears white, or becauſe marryed people come together by a Ring, or becauſe the Lords Prayer is more then once repeated, is not onely Schiſme, and I may ſafely ſay, Schiſme upon ſcandall taken, not given, but tis directly contrary to S. *Pauls* advice, here in this Text; who is

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ſo far from tolerating any ſuch needleſſe diviſions, and ſeparations of preſences and bodies, that he will not allow in the ſame Church and Congregation the leaſt diſſent or diviſion of minds; But makes it the laſt part of his Petition to his diſagreeing *Corinthians*, that they would not onely meet together in the ſame place of Gods Worſhip, but that they would be *perfectly joyned together in the ſame mind and in the ſame judgement*, which is the laſt part of the Text. To which I ſhall onely adde ſome briefe Application of ſome things in this Sermon to you my Hearers, and ſo commend you to God.

5. Unity of minds

'Twas well ſaid of one of the Philoſophers, (which ſaying of his hath ſince almoſt growne into a Proverb of Truth) *Nihil eſt in Intellectu, quod non fuit prius in ſenſu*; That there is nothing in the underſtanding, or mind within, which was not firſt in the ſenſe without. Tis as great, and meaſured a Truth, that there is nothing in our ſpeech, or words, or actions without, which was not firſt in our mind, or will, or affections within. For what our Saviour Chriſt ſaid, that *out of the heart proceed evill thoughts, murthers, adulteries, thefts, falſe witneſſe, blaſphemies*, and the like; to every one of which ſins without, belongs ſome ſecret, inviſible ſpring within. As, I ſay, to every Adultery without, belongs ſome hidden luſt within; and the uncleanneſſe of the body is but the foule iſſue, and off-ſpring of the ſoule; And as to every murther without, belongs ſome ſecret envy, or hatred, or thirſt of revenge within; and the rancour of the heart onely clothes it ſelf in the violence and bloud-ſhed of the hand: ſo we may ſay of our Diviſions, and Diſagreements too. All thoſe odious words, and names of mutuall infamy and reproach; all thoſe per-

Mat. 15. 19.

perverſe croſſings, and thwartings, and contradictions of ſpeech; all this duell, and skirmiſh, and quarrelſomnes of language; Laſtly, all this ſhunning and lothing of one anothers company; all this ſeparation, and denyall of communion, which we ſo ordinarily ſee exerciſed, and practiced without, are but ſo many unchriſtian behaviours, which take their originall and birth from as unchriſtian grudges, and prejudices, and jealouſies, and miſ-apprehenſions within. Never man yet diſſented from another in ſpeech, but he firſt diſſented from him in opinion: And never man yet ſeparated from another in communion, but he firſt ſeparated from him in affection and will. To remove, therefore, the root and ſpring of all diſagreements, as well as the current and ſtreame; and to beget a peace, and concord, and reconciliation without, by working a peace, and concord, and reconciliation within, Saint *Paul*, like a skilfull Artiſt, who reſerves the hardeſt part for the laſt, proceeds from mens words and actions, to their opinions and thoughts: and like thoſe who ſet Watches, and Clocks, where the Hand upon the Dyall without, cannot move regularly, unleſſe the weights and ſprings which guide it, move orderly within, the better to make us goe all alike, and ſtrike the ſame time, he endeavours to ſettle and compoſe thoſe inward wheeles, by which our words and behaviours without, are to be ruled and governed.

The thing then for which he here ſo earneſtly Petitions, is Unity, and Agreement, and Conſent of minds. Which, in plaine termes, is to exhort us, that as we are all men of one and the ſame reaſonable kind, formed and created like one another in the ſhape and figure of our body, ſo that we would approve our ſelves to be

be men of one and the ſame reaſonable kind, in the Muſique and Harmony of our ſouls too. Which would then come to paſſe, if every one of us would by the impartiall ſearch, and examination of his owne mind, diſlodge thoſe miſts and clouds of errour, which blind him towards himſelfe, and benight him towards others. Or, if he cannot doe this by the ſtrength and diligence of his owne naturall Forces, that he would have recourſe to thoſe who are moſt able to pluck this beam out of his eye; and whoſe work and buſineſſe it is ſo to apply their Cures, as by propoſing that one, conſtant, immutable, eternall, Divine Truth, to his mind, in which tis poſſible for all minds well enlightned to concenter and agree, by degrees to reduce him from his blindneſſe and errour, and to make him not onely ſpeak, but conceive, and think the ſame things with him that taught him.

It was well ſaid of him, who compared our minds to Looking-glaſſes, or Mirrours; For certainly if we could but keep them open, and unclouded, they carry this property of Mirrours with them, not onely to returne the images, and ſhapes, and truths of things, which paſſe before them as they are; but all minds in a clearer, or leſſe cleare degree, have a capacity to receive into them the truth of the ſame things alike. As a thouſand Glaſſes, if they be true, ſucceſſively lookt in, will ſhew us the ſame faces: But, then, as Glaſſes, if they be falſe, will caſt falſe reſemblances; or if they be diſcoloured, will transforme all things which flow into them into their owne dye: So tis with us. I know not how it comes to paſſe, or whether I may aſcribe the fault to Education, or Cuſtome, or to our Parents, or to our Affections, too much knit, and wedded to the

Religion, or Doctrine, or Opinion, or Teacher, which moſt complyes with our Fancies; but there are certaine ill-cut, falſe-reporting minds, which looke upon men, and things, in another ſize and figure then they are. Other minds there are ſtayned and dyed (as it were) with certaine weak prejudices, and corrupt opinions; through which, as through ſo many deceiving colours, they diſcerne no truths which weare not that hue. As he that looks through a greene Glaſſe, takes all things for greene; and he that looks through a blew glaſſe, takes all things for azure: And this was the very caſe of theſe *Corinthians* here in the Text. They firſt addicted themſelves over-partially to ſeveral Teachers; and from their ſeverall Teachers, took in ſeverall apprehenſions, as they pleaſed to like or affect him above others, whoſe Diſciples they called themſelves. Some, though they did not well underſtand what they held, reſolved (without any examination what they were) to be onely of Saint *Pauls* opinions: Others reſolved to hold onely what had been taught them by *Apollos*: Others reſolved to hold onely what had been preacht by S. *Peter*. All which three taught and preacht one and the ſame Goſpel; yet that Goſpel was not alike entertained by all hearers. Whilſt ſome diſliked it in
2 Cor. 10. 10. S. *Paul*, becauſe (as himſelfe complaines) he was of an humble preſence, and of an ungratefull utterance. Others diſlike it, perhaps, in the mouth of *Apollos*, becauſe it came Rhetorically from him, and he was guilty of that unedifying crime, forſooth, of being eloquent in the Pulpit. Others perhaps entertain'd it coldly from S. *Peter*, becauſe he had not been bred up in the Schoole of *Demoſthenes*, nor taſted of the finer Arts and education of *Greece*.

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In ſhort, one and the ſame ſaving Truth, for want of a little right judgement in the Hearers to compare it, comming from ſeverall mouthes, paſt into divers opinions firſt; and then theſe opinions broke forth into divers factions. And is not this, my Brethren, our very caſe? Doe but conſider the preſent diſtempers of our poore, divided Kingdome; and, pray, what hath been the true root and ſpring of ſo much variance, and hatred, and heart-burning among us? what hath crumbled us aſunder, and turn'd one of the pureſt, and moſt flouriſhing Churches of the world, into a heap of Hereſies and confuſion? Hath it not been the very Word of God it ſelfe? In which all minds, I confeſſe, ſhould agree, and which ſhould be the rule to compoſe all our ſtrifes; and before whoſe deciſions the greateſt Scholars Diſputes, and the meaneſt mans Doubts, ſhould fall downe, and mutually imbrace, and kiſſe each other. How comes it then to paſſe, that Religion, which was ordained by God to be the oyle to cure our wounds, ſhould prove onely the oyle to feed, and nouriſh our combuſtions? Whence is it, that the Scripture, that Sword of the Spirit, ſhould prove to us only Ρομφαία δίστομος, a two edged ſword, and that no other uſe ſhould be made of it by us, but onely to be the weapon of our Conflicts, by committing the edges, and making them enter duell, and combat with each other? Truly, my brethren, all the reaſon that I can give you for this, is, That ſome (perhaps well-minded people, but not of underſtandings either ſtrong, or learned enough to reach the true ſenſe and meaning of ſome places) have ſtept beyond their meaſure; and have preſumed to interpret more then they have well underſtood. Others, of a more modeſt, but credulous compoſition,

have thought that onely to be the right meaning of the Word of God, which they have heard from the mouth of the Preacher which they moſt affect. Others, of a more dangerous policie, finding that the Scripture rightly expounded would extremely make againſt the plot of their darke proceedings, and that the holy Ghoſt cannot be bribed to finde Texts to make coveteouſneſſe, ſedition, or the ſlaughter of their Brethren, or Rebellion againſt their Prince, lawfull, have, with ſome formall helps of piety, and zeale, put to their expoſitions, made the Scripture ſpeak only thoſe plauſible untruthes, which moſt complied with their ends, and the peoples Fancy. Hence, the better to arrive to their Eſtates, by the diſtractions of their minds, they have dealt with them as cunning Anglers doe with ſilly fiſhes, troubled the ſtreame, and blinded them, and then made them their prey. The way to doe this was to affront, and diſgrace, clamour downe all the primitive Truths for ſome Generations taught among them; and to recall from their ſepulchres, and duſt, all the old, intricate, long ſince buried Opinions, which were the madneſſe of their owne times, and the Civill Warre of ours. With which opinions they have dealt, as the Witch of *Endor* dealt with her Familiar, raiſed them up to the people clothed in a long mantle, and ſpeaking to them in the ſhape and voyce of a Prophet. Hence come thoſe ſeverall acceptions, and interpretations among you, even in your ordinary diſcourſes, of one, and the ſame plaine, but ſiniſterly underſtood places of Scripture. One, following the practice of all the pureſt ages of the Church, thinkes the Sacrament of Baptiſme is to be adminiſtred to Infants. Others, (who would certainly be a ſtrange ſight to the Congregation,

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if they ſhould appeare the ſecond time at the Font) of late are taught to thinke that none are to be baptized, but ſuch as are old enough to be their owne Godfathers, and can enter into Covenant with God, and promiſe for themſelves. Some, becauſe it hath beene called a binding of the ſpirit, to fetter their devotions in a ſet forme of Prayer, have baniſht that Prayer, which Chriſt preſcribed to his Apoſtles, out of their Cloſets, as well as Temples. Others, of as rectified a piety, thinke no Prayer ſo likely to finde acceptance with God, as that which was conceived, and put into forme by his Sonne. I ſhould tire your patience too much to give you an exact Catalogue of all the rotten opinions which at this preſent ſwarme among us. One who hath computed the Hereſies, which have ſprung up in this Kindgdome within theſe five yeares, ſayes, they have doubled the number of thoſe which were in Saint *Auſtins* time; and then they were very neere fourſcore. One is a *Chiliaſt*, and holds the perſonall Raigne of Chriſt upon Earth. Another is a *Corporealiſt*, and holds the death of the Soule with the Body. Nay, as tis ſaid in *Africke*, a Lyon will couple with a Tyger, from whence will ſpring a Libbard; ſo certaine ſtrange, unheard of, double ſex't Hereſies are ſprung up among us: not able to underſtand what he would hold himſelfe. You ſhall have an *Arrian*, and *Sabellian* lodged together in the ſame perſon. Nay, (which is yet worſe) what ever *Celſus* ſpoke in ſcorne, and *Origen* in vindication of our Redeemer, Chriſt and his Mother, hath of late trodden the Stage againe, and appeared to diſturbe the World. One (I tremble to ſpeake it) hath called the Virgin *Maryes* chaſtity into queſtion; And others have ſpoken of the Saviour of the World ſo ſuſpiciouſly, as if he had

beene a thing, of a ſtolne, unlawfull Birth. In ſhort, there want only ſome of thoſe *Munſter* men among us, of whom *Sleydan* writes, where one called himſelfe *God the Father*, another *God the Sonne*, A third the Paraclete, or *God the holy Ghoſt*, to make our Babel and confuſion of wilde opinions at the height. In this miſerable diſtraction, then, where Hereſie, and Errour, hath almoſt eaten up the true Religion; And where all the light of the Goſpell which ſhines among us, is but like that imperfect light at the Creation, which ſhined before the Sunne was placed in the firmament; A light creeping forth of a darke Chaos and blind maſſe, and ſtrifefull heape of jarring Elements: In this thicke fog of ſtrange Doctrines, I ſay, which hath condenſt it ſelfe into a cloud, which hath almoſt overſpread this whole Kingdome, from which Truth ſeemes to have taken flight, and made way for *Ignorance* to ſtyle it ſelfe once more *the Mother of devotion*, what way is there left to reconcile our minds, or to beget one right knowledge, and underſtanding of the wayes of God among us? Truly, I know none but that which Saint *Paul* here preſcribes in the Text; which is, that we endeavour as neare as we can, to be *all of one minde, and of one judgement*.

But how ſhall this be brought to paſſe, unleſſe all judgements were alike cleare, and unbiaſſed? Or, unleſſe, laying apart all partiality, and affection to their owne ſide, and all prejudice, and hatred againſt thoſe from whom they differ, men would ſubmit themſelves to him, who is beſt able to inſtruct them; Or who can bring with him the moſt ſaving Truths into the Pulpit? Beſides, (may ſome one ſay) if people ſhould bring minds prepared to entertaine the Truth, where is that in-

inſtructer ſo infallible, or ſo opinionated of the ſtrength of his owne gifts and knowledge, that another pretending to the ſame Truth, may not challenge to himſelfe the like infallibility? who ſhall be the Judge of Controverſies? or who ſhall preſent Truth to us with ſuch known marks and notes about it, that as ſoone as tis preſented, every congregation (of what meane capacities ſoever) ſhall preſently acknowledge, and entertaine it? Will you, Sir, who have all this while thus bemoaningly pittyed our diviſions? we are bound to thank you for your charity to us; and ſhould be deſirous enough to imbrace a truth of your deſcription. But you are a Scholar, whoſe parts and abilities lye in the humane modell, and building of your own ſecular ſtudies. We are therefore bid to doubt very much, whether you have the Spirit; and are told by ſome who profeſſe themſelves inſpired, that all your Readings, and Studyings, and tyrings of your ſelfe over a difficult piece of Scripture, at midnight, perhaps, when all others ſleepe, by a lone, ſolitary, dumbe candle, are but to many Labours in vaine. Since tis impoſſible for any to underſtand the Scripture aright, but ſuch onely who have it revealed to them by the ſame holy Spirit that wrote it.

My Brethren, what ſhall I ſay to you? Modeſty, and the knowledge I have of my owne imperfections, will not allow me to ſay peremptorily, that I have the Spirit of God. Or if I could diſtinguiſh his ſecret influences and aſſiſtances from the operations of my owne ſoule, or could certainly ſay I have him, (which S. *Paul* himſelfe durſt not ſay definitively) yet 'twould not become me ſo to confine him to my fraile, narrow parts, as to deny him to all others more learned then my ſelfe.

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For the ſetling therefore, and compoſing of your divided minds, I will not take upon me to be the Judge of Controverſies, but you your ſelves ſhall be. Onely the better to enable you to performe this charitable office to your ſelves, and for your better direction how not to be out in your judgement, as a ſure clue to guide you through the perplext windings of that labyrinth into which ſome of you are falne, ſo falne, that they ſeem to me quite loſt in a wood of miſtakes, where every path is a guide, and every guide is an error, give me leave to commend to you that ſeaſonable advice of Saint *John*, which he delivers in the fourth Chapter of his firſt Epiſtle, at the firſt verſe, where (as if he had prophecyed of our times) he ſayes, *Beloved, beleeve not every ſpirit, but try the ſpirits whether they be of God: becauſe many falſe Prophets are gon out into the world.* In which words, you have two of the beſt Rules aſſigned you to goe by, that can poſſibly be preſcribed for the ſettlement of minds.

Firſt, be not too credulous; Doe not preſently beleeve every man that ſayes he hath the Spirit; nor ſuffer your ſelves to be toſt and carryed about with every wind of doctrine: For that is not the way to be all of one, but of as many ſeverall minds, as the art or cunning of ſeverall Teachers ſhall pleaſe to work upon you. I am perſwaded, this eaſineſſe of beliefe, this credulity, or (as the Apoſtle calls it) this admiration, this overvaluing of ſome mens perſons, hath been one of the great parents of our preſent diſſentions: whilſt ſome weak, but yet well-minded people, building their judgment meerly upon the outward appearances of men, have miſ-taken the zeale and ſtrict life of their preacher for his ſufficiency. And taking their Logicke from the

the preciſeneſſe of his behaviour, have framed theſe charitable, but falſe Concluſions to themſelves: He is a man of a compoſed countenance, of a reſerved ſpeech, of a grave carriage, and of a devout elocution, therefore ſurely he is a holy man. And becauſe he is a holy man, therefore whatever he ſayes, ſhall be to us Oracle; as comming from the mouth of one, ſo much in the favour of God, that tis impoſſible he ſhould deceive us, or ſpeak that which is not right.

My brethren, I have no deſigne or purpoſe to bring Holineſſe into contempt; nor can I be ſo injurious to piety, or a good life, where ever I find it, as to expoſe it to the ſcorne of the licentious, by not giving it its due. I am ſo far alſo from lending encouragement to the lives of vitious Teachers, (Teachers who are the ſhame of their Mother, and the ſcandall of their Flock) that I could wiſh that every Congregation in England were furniſht with ſuch an exemplary Miniſter, that his life as well as preaching might be Sermon to the people. Nay, give me leave, I beſeech you, to extend my charity yet one degree farther. I am ſo far from diſliking Holineſſe either in Preacher or people, that I wiſh we all made but one united Kingdome of Prieſts. Or, if you will have me expreſſe my ſelfe in the words of one of the holyeſt and meekeſt men of the earth, I could wiſh that *all the Lords people were Prophets*. But, then, you *Num.* 11.29. muſt give me leave to ſay too, That holineſſe, and ſtrictneſſe, and auſterity of life, are no infallible ſignes that the Preacher may not erre. Nor hath God ſo annext the underſtanding of his Word, to the unſtudyed, unlearned piety, or ſober carriage of the Expounder, that he that is moſt zealous ſhall ſtill be moſt in the right. As long as that ſaying of S. *Paul* remaines upon record,

That we hold this *treaſure*, this knowledge of Gods wil,
2 Cor. 4. 7. ἐν ὀστρακίνοις σκεύεσι, *in earthen veſſels*; As long as the Preacher, how holy ſoever he be, is ſo much one of the people, as to dwell in a traile, weak Tabernacle of clay; Laſtly, as long as men are men, they will be lyable to mens infirmities. And as the learned, ſcandalous Preacher may be ſometimes in the right; ſo tis poſſible that the ignorant, zealous, holy Preacher may be often in the wrong. How to know this, and how to diſtinguiſh them, therefore, you are to make uſe of the next Rule preſcribed to you by Saint *John*; that is, when you heare an Expoſition, or a Sermon, or a new Doctrine preacht to you, not raſhly, without diſtinction or choice, to conſent to it, till you have paſt the impartiall ſentence of a cleere judgment on it; compared and weighed Sermon with Sermon, and Preacher with Preacher; called every Doctrine, every Proofe, every confident Aſſertion to the touch-ſtone, and meaſured it by ſome plaine, evident place of Scripture; and examined whether the holy Ghoſt, or his owne vaine, popular ambition, have for that time inſpired the ſpeaker; or whether his Sermon have had ſome diſſembled, ſecular end, or Gods glory for its marke. And this Saint *John* calls, *trying of the ſpirits*; which is then done, when (as I ſaid before) you reduce what you heare ſpoken by the Preacher to the infallible Rule of Truth, the Word of God; and make that, well conſidered, the ſcales to weigh his doctrine in. Does he preach Charity, and baniſh ſtrife from his Pulpit? Does he not flatter Vice, though he finde it clothed in Purple, nor ſpeak neglectfully of Vertue, though he finde it clothed in rags? Does he ſtrive to plant the feare and love of God in his Auditory, the forgiveneſſe of their enemies, and pitty to-

towards the poore? Dares he arraigne a publique ſinne, though never ſo fortunate? or ſpeak in defence of afflicted Innocence, though over-borne by oppreſſion? Dares he maintaine his Chriſtian courage in tyrannicall, doubtfull times? And dares he call proſperous Sedition, but a more ſucceſſefull miſchiefe? Laſtly, does he preach ſuch Chriſtian Truths for which ſome holy men have dyed, and to which he himſelfe would not be afraid to fall a ſacrifice? This, this man is to be hearkned to; this man is fit to be obeyed. And this man ſpeaking the ſame things which God himſelfe doth in the Scripture, (what ever his gifts of pleaſing, or not pleaſing, ſick, faſtidious, delicate fancies be) is thus at leaſt to be thought of, That though he ſpeak not by the Spirit, (as a thing entayld upon him) yet, for that time, the Spirit ſpeaks by him, which ought to be all one to you. On the contrary, does the Preachers Sanctity and Religion conſiſt, meerely in the devout compoſure of his lookes and carriage? Does he ſtrive to preach downe Learning, or does he call Study a humane Folly? Does he chooſe his Text out of the Bible, but make the Sermon out of his Fancy? Does he reprove Adultery, but preach up diſcord? Is he paſſionate againſt ſuperſtition, but milde and calme towards Sacriledge? Does he inveigh and rayle at Popery, and at the ſame time imitate the worſt of Papiſts, Jeſuites, urge Texts for the Rebellion of Subjects againſt their Prince, and quote Scripture for the depoſing, and Butchery of Kings? Does he ſtartle at a dumb picture in a Church-window, and at the ſame time Preach all good order and right Diſcipline out of the Church? Does an Oath provoke his zeale, yet does he count lying in the godly no Sin? Laſtly, does he Preach ſeparation upon

weake untemperd Grounds? Or does labour to divide the minds, which he ſhould ſtrive to reconcile? Let him bring what demureneſſe, or compoſure of countenance he pleaſe into the Pulpit; Let him, if he pleaſe, joyne ſanctity of deportment to earneſtneſſe of zeale; Let him never ſo devoutly bewayle the Calamities of his Country, which he hath helpt to make miſerable; Or let him weepe never ſo paſſionately over the Congregation, which he hath broken into Factions; In ſhort, how ſeemingly holy, how preciſe, how unprofane ſoever his Behaviour be; Though the Scripture doe ſo continually overflow in his Mouth, that he will neither eat, nor drinke, nor ſpeake, nor ſcarce ſleepe but in that phraſe, yet as long as he thus forgets his Charity, thus Preaches ſtrife, thus Diviſion, I ſhall ſo farre miſtruſt whether he have the Spirit, that I ſhall not doubt to reckon him in the number of thoſe *falſe Prophets* which S. *John* ſayes *are gone out into the world.*

The Concluſion then of this Sermon ſhall be this. Men and brethren, I have with all the ſincerity and plainneſſe which might benefit your ſoules, preacht Truth, and Peace, and Concord, and mutuall Charity to you. I have alſo for ſome yeeres, not been ſo ſleepy an Obſerver, but that I have perceived ſome of you (who have thought your ſelves more Religious then the reſt) to be guilty of the (I might ſay Crime, but I will rather ſay of the) miſ-guided Zeale of theſe *Corinthians* here in the Text. There have beene certaine Diviſions, and I know not what ſeparations among you. I have farther obſerved, that certaine falſe, cauſeleſſe prejudices and aſperſions have been raiſed upon our Univerſity, which to the grief of this famous Nurſery of Gods Church at home, and the reproach of it abroad,

abroad, are ſtill kept waking againſt us by ſome of you, as if Conſcience and Religion, as well as Learning and Gifts, had ſo far forſaken us, that all the Schools of the Prophets cannot afford you a ſet of able, vertuous men, fit to be the Lecturers to this ſoule-famiſht Pariſh. How we ſhould deſerve to be thus miſtaken by you, or why you ſhould under-value thoſe able Teachers which you have already, or refuſe to take your ſupply from ſo many Colledges which here ſtand preſent and ready to afford you choice: or why you ſhould ſupplicate to the great Councell of this Kingdome, in pitty to your ſoules, to ſend you Godly Teachers, (which, perhaps, is but a well-meaning Petition from you, but certainly tis a great ſcandall, and Libel againſt us) I know not. But whatever the myſterious cauſe be, I am confident, that unleſſe they will ſleep over their infamy and reproach, it will alwayes be in the power of our deſpiſed Univerſity-Divines, to make it appeare, even to thoſe whom you intend to petition, That this is but a zealous errour in you: And that they are as able to edifie you, certainly, as he, whoſe occupation 'twas to repaire the old ſhooes of the Prophets. I ſhould ſhame ſome of you too much, who were the Diſciples of that Apoſtle, if I ſhould deſcribe him to you by a larger character.

Inſtead therefore of a farther vindicatiou of the reproach throwne upon us, that which I ſhall ſay of more neere concernment to you, is this: If I have in the progreſſe of this Sermon, ript open any wounds among you, it hath not been with a purpoſe, to enlarge, or make them bleed, but to poure Wine and Oyle into them, and to heale, and cloſe them up.

Next, If I have cleared any of your ſights, or inabled

you at length to diſcerne, that the reaſon why the mote in your brothers eye ſeemed ſo big, was, becauſe an over-ſcrupulous zeale had placed a beame in your own; and that in contributing to the ruine of one of the pureſt Religions in the world, the reaſon why you have ſwallowed ſo many monſtrous Camels, hath been, becauſe at firſt you made ſcruple, and ſtrain'd at gnats, I have what I intended: Which was, to let you ſee, That to divide, and ſeparate your ſelves from the communion of our Church, if it had been guilty of a mole or two, is as unreaſonable, as if you ſhould quarrell the Moon out of her Orbe, or think her unworthy of the skyes, becauſe ſhe weares a ſpot or two writ on a glorious ball of light.

Laſtly, if I have ſaid any thing in the reproofe of Diſcord, or the praiſe of Charity, which may re-unite your minds, and make you all men of the ſame heart and beliefe, as well as of the ſame City and Corporation, I ſhall think I have done the work and buſineſſe of a juſt Divider of the Word of God towards you, and of a faithfull Servant and Steward towards my heavenly Maſter. Whoſe bleſſing of peace be upon you all, together with the grace of our Lord Jeſus Chriſt, and the fellowſhip of the holy Ghoſt. To which glorious Trinity, be aſcribed all Honour, Praiſe, Dominion, and Power, for ever. AMEN.

FINIS.

ERRATA.

Page 4. line 17. for *like*, read *unlike*. p. 6. l. 6. after *perſwade*, read *you*. p. 11. l. 10. for *detraction*, r. *detraction*. p. 15. l. 25. for *beſtowes*, r. *beſtowed*. p. 17. l. 4. for *higheſt*, r. *lighteſt*. p. 17. l. 6. for *ſwe ſigne*, r. *a ſwe ſigne*. p. 19. l. 15. for *eight*, r. *ninth*. p. 31. l. 22. for *Melchior Hoffman*, r. *Melchior Hoffman*. p. 37. l. 28. for *Here, then, I*, r. *Here, then, if I*.